

TESTIMONIE

OF THE TOUCH-STONE,

FOR ALL

Professions, and all Forms, and Gathered Churches (as they call them) of what sort soever to try their ground and foundation by.

AND

A TRYAL by the Scriptures, who the False Prophets are, which are in the world, which *John* said should be in the last times by

Margret Fell.

ALSO,

SOME OF THE
ERRANT PRINCIPLES
Answered.

For thus saith the Lord, Behold I lay in Sion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation, Isa. 28. 16.

The stone which the Builders refused, is become the head of the corner. Pla. 119. 22.

Therefore are we no more strangers, and foreigners, but fellow-citizens with the Saints, and Household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, Eph. 2. 20.

For you therefore which believe he is precious, but unto them which be disobedient, the stone which the Builders disallowed, the same is the head of the Corner, 1 Pet. 2. 7.

LONDON,

Printed for Thomas Simmons, at the sign of the Bull & Mouth
neer Aldersgate. 1656.

TESTIMONIE

OF THE

TOUCHSTONE

FOR ALL

Professors and all Sorts, and Gathered

together, who are desirous to know the true

AND

After All by the Scriptures, who the

True Church is, which are in the world, which

is the Church of the

RAISED PRINCIPLES

Answered

in a Letter from a Person, who is a

Member of the Church of England, to a

LONDON,

Printed for J. Sturges, at the Sign of the Sun & Moon
near St. Dunstons Church, 1686.

O all the Professions of the World: And to all the forms which all the professors lives in. To the light in all your consciences which comes from Jesus, who is the fathers Covenant of light and life. The Lamb, who is the light of all the Nations that are saved, which now shines in all your consciences: to this in you all do I look, that with it you may search and try your standing, and ground, and foundation. The Church is in God the father of our Lord Jesus Christ; Christ Jesus the corner stone, who hath said, upon this Rock I build my Church.

Paul writ to Timothy how to behave himself in the house of God, which is the Church of the living God the Pillar and ground of Truth. For saith he, without controversie great is the mystery of godliness, God manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up to glory.

Now Professors look about you, and see where your footing, and where your foundation is; who do profess a God and a Christ for off, and denies the light of Jesus Christ which manifests him in the flesh. How can you know him, or confess him in the flesh, who denies him to be manifested in you? What ground have ye to build upon, when you know nothing of him, but what ye have from a profession without you? Oh consider seriously! and turn your minds to the light, which will let you see your foundation to be rotten and sandy: which ye foolish builders are building in your imaginations, Babel in the Air, professing the Scriptures without, which were declared and spoken from a living and eternal principle within. And this ye take and build upon. But where is your foundation? where is your ground? where is your rock, who denies the corner stone, the light Jesus Christ, the light and Rock of ages, which all the Prophets, and Apostles, and holy men of God is founded and built upon? A profession of this

will stand you in no stead, for the holy seed is risen, the substance of all, and the life of the Scriptures which spoke them forth is manifested. The word which was in the beginning, which was with God, which word was God: he who was dead is alive, whose name is called the Word of God, who lives for evermore. This word which we have seen, which we have heard, which our hands have handled: this we declare unto you, by which Word the World was made, and without which nothing was made which was made. This is manifested, and witnessed praises, living praises be to the living God. And this is he that will break to pieces all your rotten profession you cannot stand before him: his rod of Iron, where he rules, will dash you all to pieces ye pottheards of the earth, who have set up the Image whose head is of gold, whose breast is of silver, whose feet is part Iron and part Clay. The little stone cut out of the Mountain without hands, sticks at his feet, and overturns his foundation, you and your Diana shall fall, and stone shall become a great Mountain, the mouth of the Lord of Hosts hath spoken it; and you who take the words spoken from the life of God, and professesthem, and God and Christ without you, and ye prosecute the same life which gave them forth, which now is made manifest in his people.

Ye make up the measure of your fore-fathers, which shew the Prophets and ye garnish their Sepulchres: ye are in their steps that killed the prophets, that beat the servants and would also kill the heir, your fruits makes ye manifest. Ye are the graves which men go over, painted Sepulchres, with words and professions of their outside, but within are full of rottenness, and dead mens bones. The Candle of the Lord God is lighted by which he searcheth Jerusalem, and hath found you out; the day of the Lord which is coming upon you, which makes all things manifest. This will lay you open, To the light in all your consciences do I speak, that to it you may learn to see what ye know of the living God there, there he is unknown to you yet, as he was to the Athenians, whom ye ignorantly worship, though he be not far from every one of you. Therefore put him not far off you, but call upon him while he is near, and seek him while he may be found. If ye will hear his voice harden not your hearts while it is called to day. Now you have time prize it, this is the day of your visitation; your profession

without you will not serve you, it strikes in the Lords nostrils, and all your righteousness shall be spread as dung upon your faces, as filthy rags, and as the early dew it shall pass away, and never be mentioned. He is come who convinceth the world of sin, of righteousness, and of Judgement; therefore your righteousness which is not the righteousness of Jesus Christ is condemned by him, who is the righteousness of the father, and the expresse image of his glory. The glorious brightness of his coming makes manifest the man of sin, which hath so long sitten in the Temple of God, exalted above all that is called God in you; it is time to come wherein he is revealed. Therefore cease from your abominations and outward professions of forms and colours without the life, and power, and purity of truth it self. For the glorious light makes you manifest, and all your covers is too narrow, the love from the living God is to them, and all coverings which is not his pure spirit it is to be rent. And though ye may seem fair on the outside, this will not hide you, he who searcheth the heart, and tryeth the reins is come, before whom all secrets is bare and naked.

Therefore turn into the measure of the light which ye have received from the fountain of light, and see what ye have there in possession. There you will finde your house unswept and unclean, and the woman that had lost the groat, sought without, but she found it not, till she came to sweep her own house, and there she found it. This Parable ye must read within: Jesus Christ likened the Kingdome of heaven unto a Merchant man, who was seeking for goodly pearls, who digged deeply in the earth and found it, when he had found it he was to sell all and buy it. And again, he likeneth the Kingdome of heaven to a little leaven which a woman hid in three measures of meal, till it was leavened: though ye have the letter without you, yet these parables ye have to learn. Now turn to the light, and there you will come to see, learning therein the light ye will come to see and know the mysteries of God, which to the world is parables, and to all you who denies the light shall be shut for evermore. Though ye may get all the words of the whole Scripture in your brains and comprehension, so long as ye deny the light, and turn your minds from the light, and seek to know these things without you, ye shall never know them, but.

but they shall be as a book sealed unto you, the depth and the mysteries of them ye shall never know, eternally ye shall witness me. Therefore as ever ye desire to know the mysteries of God, which is hid from all the world, and the worlds profession, though never so high, turn to the light, wait in the light, keep your minds within to the light, and walk in the light, which checks you, and convinceth you of sin and evil, and discernes the thoughts of your hearts, and lets you see the out-goings of your minds, and discerns every sinful lust, even in the very appearance and rising of it, this is that which the Lord God teacheth in this his day, which Teacher never is removed into a corner, who hearkens diligently, and turns their minds to it.

This is the eye which is blind in all the world, though they have eyes they see not, and eares they hear not, and hearts they do not understand, the God of this world hath blinded this eye, and his Ministers would keep it blinde and shut up, and denies it to be a teacher sufficient. And so your leaders causeth you to erre, who are blinde, and leads you that are blinde, and so ye may follow them, till ye both go into the pit. But eternally if ever ye come to know the living God, ye must turn your minds to the light which is in you, which Christ Jesus saith, take heed that the light that is in you be not darkness; for then how great is that darkness. And so all your blinde guides which keeps your minds from this light, which is in you. So your minds being from it, it is to you darkness, and so then how great is that darkness. But turning your minds to this light, and joining your mindes to it, and hearkening to it; then will ye come to see this blinde eye opened. And the blinde man which hath been born blinde from his birth will come to see, and his eyes will be anointed with eye-salve, which those blinde guides which leads you from the light, never knew. And this ye shall eternally witness to be truth: If ye turn your minds to the light, then will ye come to see what I speak, and witness me to be true, and all your blinde guides Lyars, who denies the light, and would not have you to minde the light, but hearken to them who hates the light, and loves darkness rather than light, because their deeds are evil. But the light is risen, glory for evermore, which is their condemnation and hath found them out, who are the theeves and Robbers who have gone before,

and climbe up another way. But Christ Iesus saith I am the
 door of the sheep, all that ever come before me are theeves and
 robbers. I am the door, by me if any man enter, he shall be sa-
 ved. saith Christ Iesus who is the light. And these theeves and
 robbers who denies the light, draws from the door Christ Iesus,
 which all that ever are saved enters, who is the good shepherd,
 who hath given his life for the sheep. But he that is an hire-
 ling and not the shepherd, whose own the sheep are not, seeth
 himself to be the wolves, for they are blinde, the God of
 the world hath blinded their eyes, who denies the light, and so
 they leave the sheep and flie. And the lost sheep of the house of
 Israel which Christ Iesus is sent to seek and to save they know not,
 but lets the wolf destroy the sheep in every bosom of their flock.
 But now is the shepherd of the sheep come, whose own the sheep
 are, who is the good shepherd, and knows his sheep, and is
 known of them, who hears his voice, and knows his voice, and
 he puts forth his own sheep; he goes before them, and the sheep
 follow him, for they know his voice, and a stranger will they not
 follow. Glory and praises be to the living God for ever, who is
 redeeming his sheep from under the mouths of the wolves and
 rourers, who hath scattered them upon every mountain and
 in the cloudy and dark day.

But now is the light of the glorious Gospel risen, and beauti-
 ful upon the mountains is his feet, that brings glad tydings of this
 Gospel that publisheth peace, that saith unto Sion, thy King
 cometh. To all who desires to know the way to Sion doth this
 voice cry to turne your faces thitherward. To the light of Iesus
 Christ, who comes riding upon an Asses colt, to the joy and re-
 joicing of all Sions children. Therefore turn again all you who
 are wandering from mountain to hill, seeking rest, but finding none.
 Turn to the light in every one of your consciences; this is the
 word of faith which we preach which Moses taught Israel; and the
 Apostle Paul the Romans, which is nigh in the mouth, and in the
 heart: here is your teacher if you hearken to the pure light which
 shows you the deceit of your hearts and your unclean thoughts,
 which proceeds uncleanness, which the light makes manifest,
 which will reap you up, and reprove you in secret. The Lord God
 of life and power is fulfilling his everlasting Covenant in this his
 day;

day; he is writing his law in the heart, and putting it in the inward parts; that none need say know the Lord, but all who turn to the measure of God shall know him, from the least to the greatest of them. And by no other way or name under heaven shall ye know the living God, but by this pure light and law written in the heart. Here will ye come to witness the Lord to be your God and your King, and your Law-giver, which all the professions of the world is ignorant of; therefore to this pure measure of God in your inward parts have your minds; that ye may come to witness cleansing and purging within; that ye may come to see the uncleanness which proceeds out of the heart, which defiles the man, Mat. 15. 18, 19. For out of the heart cometh evil thoughts, murders, adulteries, fornications, thefts, false testimony, slanders, these are the things which defile a man.

How will you teachers and you professors who looks without you, and turns from this which should cleanse you within? How do you look, that that which is without you should cleanse from this uncleanness within. Let that of God in your consciences now see how you can be cleansed by this; when ye turn from it. But now if ye turn to the light which makes these things manifest, and dwell and abide in it, then will ye abstain from them, and come to witness cleansing. For he that walketh in the light as he is in the light, the blood of Jesus Christ cleanseth from all sin. And Christ Jesus saith, Luke 6. 45. A good man out of the treasury of his heart bringeth forth that which is good, and an evil man out of the treasury of his heart bringeth forth that which is evil; for out of the abundance of his heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doth them, I will send you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a Rock. And when the floods arose, the streams beat violently upon the house, and could not shake it, for it was built upon a Rock. But he that heareth and doth, is like a man that without a foundation built an house upon the earth; against which the streams did beat violently, and immediately it fell, and the fall of that house was great.

Now professors here's your building, eternally you shall witness this Parable fulfilled upon you; the tempests and storms is coming

upon you, your house will be beaten down, it cannot stand;
 ye have been sayers a long time, and not doers of the word;
 your house which ye have built is without foundation, it is not
 founded upon the rock Christ Jesus. Ye who denies the light, he saith
 to you, why call ye me Lord, & do not the things which I say? upon
 ye shall ye be beaten to pieces, and all your profession. It is
 now and seen, ye are made manifest, ye cannot hide your selves.
 Therefore let the time past of your lives suffice, and repent while
 ye have time, lest the whirl-winde of the Lord come upon you,
 and destroy you ere ye are aware, and remember that ye are warn-
 ing in your life time: Ye who, talkes of faith, where is your foun-
 dation? who denies the light Christ Jesus the corner-stone, whose
 blood washeth, and cleanseth, and purgeth away the filth of the
 daughter of Sion. What will your faith advantage you who are
 in your sin? Is not that faith vain which doth not purifie the
 heart? The Apostle Paul saith, Now the end of the Commandment
 is charity, out of a pure heart, and of a good conscience, and of
 a true faith, 1 Tim. 1. 5. And again he saith, Holding the my-
 sterie of faith in a pure conscience, 1 Tim. 3. 9. And the Apostle
 saith, For whatsoever is born of God, overcometh the world,
 this is the victory that overcometh the world, even our faith,
 1 John 5. 4. Now see your faith hath overcome the world, and
 ye have victory over sin, else never talk of faith; for ye are yet
 in your sins, all who is of the faith by which the just lives, denies
 the faith; for ye who are alive to sin, crucifies and slayes the just;
 who is in the faith of God? the just lives by his faith: And so
 here ye may read your faith by your works. For the Apo-
 stle James saith, What doth it profit though a man say, he hath
 faith, and hath not works, that faith cannot save. See what com-
 mon James makes, James 2. 16. Even so faith, if it hath not
 works is dead being alone. Yea, a man may say, thou hast faith,
 shew me thy faith without thy works, and I will
 shew thee my faith by my works. Now see how blinde ye are,
 ye read these Scriptures and professes them, and yet talks of
 faith and lives in your sins. Oh the righteous God will plead
 against you, for all your deceit and hypocrisie. Thou believes there
 is a God, thou dost well; the devils believe also and tremble. There-
 fore know Oh vain man, that thy faith without works is dead. And

what is thy works, who art yet in thy sins? Is not sin the work of the devil? Oh that ever ye should be so blinde and befotted! Will the fig-leaves of your profession cover your nakednesse? Nay, the Lord hath found you out, and all your coverings is too narrow. And your faith which is holden with respect of persons, which the Apostle exhorts from, the Lord God abhors. But if ye had true living faith as a grain of musterd-seed, ye might say to this mountain be thou removed into the Sea, and it would be so. But to you whose faith is dead, who are yet in your sins, this is a mystery.

Therefore repent and turn to the Lord God, and believe in the light, which is rising and shining in your consciences; he it is who is the resurrection and the life: whosoever believeth in him, though he were dead, yet shall he live. Therefore hearken diligently to the Prophet which the Lord is raising in this his day, and believe in the light: For whosoever doth not hearken to this Prophet is to be cut off. Turn to the light and believe, and hearken diligently that your souls may live. Why will ye give your money for that which is not bread, and your labour for that which profiteth not? The pure everlasting fountaine of life is set open, and the voice is calling to every one to come. All that thirsteth to come and buy wine and milk without money, they that have been sold for nought shall be redeemed without money. The blood of the everlasting Covenant, which brings again the Lord Jesus from the dead, is poured forth, and shedding for the redemption of Israels seed. Therefore all turn to the voice that calls ye, this is the way, walk in it: And that which turns and draws your minds towards God, the light which cometh from the father of light turn to, and there will ye witness a living hope, which was that hope which Paul the Apostle was called in question for, the resurrection of the dead, who was a Minister of God, who watched for the soul, which your Ministers of death knoweth not, nor hath no hope of: but their labor is to keep you in the death. But if ye wait in the light of Jesus Christ, who is the resurrection and the life, which is the mystery which is Christ in you the hope of glory. For this is he which is the bringing in of a better hope, by which ye draw nigh unto God. And every man that hath this hope in him, purifies himself, even as he is pure, 1 John 3. 3. And the Apostle Peter saith, Bel-

God, and the father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus from the dead, 1 Pet. 1. 3. And none of the hypocrites hope; for the hope of the hypocrite is perish, and the hypocrite hath no right nor interest in the true and living hope, which is the promise of the Lord, to the heirs of the promise. The Immutability of his counsel, confirmed by oaths, that by two immutable things, by which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an Anchor of the soul, both sure and steadfast. But there is nothing to the dissembling hypocrites and professors of the world, who deny the light Christ Jesus, the second Priest, and hath a Priest without them, and hath a Church without them, and hath a hope without them, and a rule without them, and a guide without them.

There are none of the heirs of the promise, for the Promise and Covenant of God is within, and the second Priest, the unchangeable Christ, which is surely of a better Testament, and bringeth in a better hope; who is the Covenant made with an oath, who is the way for the righteous to flee to, which is the hope set before us. But this is a myserie to all ye carnal professors, who are in your sins and your uncleanness, and yet will tell of faith, of hope, and God, and Christ: But your root is rottenness, your ground is curst and corrupt, and your chaffe is to be burnt. The fire is kindled which cannot be quenched, and the day of the Lord cometh, which burns as an oven, and all your filthy profession, and your rotten hypocrisie shall be as stubble. And though ye give your goods to the poor, and your bodies to be burnt, and do believe in the light, and turn to the light, and walk in it, it is nothing; for so long as you do not walk in the light, ye know nothing at all of Charity, which suffereth long, which envieth not, which vaunteth not it self, puffeth not up, rejoiceth not in iniquity, but rejoiceth in the truth. This ye are far from, who are in envy, wrath, malice, persecution, pleading for sin, against the light, and against the light which discovereth and makes manifest all sin and uncleanness; your profession of God and Christ by word, when in works ye deny him, will not serve you; the Lord

abhors all your profession and hypocrisie. Therefore give over your deceitful dissembling, and turn to that which rips you up, and layes you naked and bare before the Lord God, from whom you cannot hide your selves. And to the light of Christ come to be tryed and searched, the tryed stone which layeth judgement to the line, and righteousness to the plummet, for Sion is redeemed through Judgement, and her converts with righteousness. Therefore give over deceiving of your souls; for he that doth righteousness is righteous, even as he is righteous. And all sin and uncleanness the light condemns: And if your hearts condemn you, God is greater. Therefore do not deceive your souls, but search and try your own selves, for if ye know not that Christ is in you, ye are Reprobates. And so all forms, and all professions try your own selves, and to the light come to be tryed, and there you will see your rotten profession will be too light: and do not deceive your souls, but now ye have time prize it, while it is called to day; consider, and do not forget God, lest he tear you to pieces, while there be none to deliver you.

And this is in love to all your souls, which ye shall eternally witness to be truth. If ye turn to the light which is my witness, and if ye hate the light, and turn from the light, the light is your condemnation. And when the books of conscience is opened, and all Judged out of them, then shall that witness of God in you witness me, that this is love to your souls. And so whether ye hear or forbear, I have cleared my conscience, and the Lord is clear of your blood.

And your foundation and bottom I know and comprehend, but the Rock which ye know not shall break you to pieces, though ye have the outward writings and declaration which was spoken from another state, and condition then ye are in. And these words ye take and make your own, when as ye are in another condition, and of another seed, then that which the promise is to. For it is not to seeds, as to many, but to one seed, which is Christ the light, and corner-stone, which ye builders refuseth, & yet ye account it railing to be called Theeves and Robbers, though ye have nothing but what ye steal from others. Ye take Moses words, who was a servant of the Lord, sent to bring Israel the seed of God out of bondage; and ye who are the Egyptian task-masters with his words

keeps

the seed in bondage. To Moses state ye never came, which
 drags out of the house of darkness, you who denies the light, and
 you will professe Moses word. Now let that of God in all your
 consciences, which is just and equall, judge whether ye be not
 thieves and robbers in this, yea, or nay?

And ye take the Prophets words which received the word from
 the Lord, which the Lord spoke to them, and ye professe these
 words, and ye slay the Prophet which the Lord promised to raise
 up unto Moses, which he hath said every one shall hear, who
 shall smite the seed out of Egypt, and with these words ye crucifie
 him, and garnishes his Sepulcher: and so ye are found the
 named Sepulchers, which hath slain the righteous, which Christ
 speaks of.

Now see if ye be not the blinde guides and hypocrites in this,
 which Christ Jesus cryed woe against, to them whom he found in
 the same steps as ye are in, who had Moses and the Prophets words,
 which writ of him, and prophesied of him, but he told them they
 knew them not: For if they had known Moses, and the Prophets,
 they would have known him. And so ye go beyond those in Christs
 name, and exceed them in hypocrisie and deceit, for ye take Christ
 his words which he spoke before he was offered up, and since
 he is risen again, and ye professe them, and with these words ye
 deny the light, which he hath said he is the light, and which John,
 who was the faithfull witness, and more then a Prophet, witnessed
 of him, which he witnessed to be the greatest that was born of
 women, and Christs testimony, and Johns testimony ye deny, who
 was the light. And yet ye take these words, and profess them,
 and persecute the light and life that spoke these words. Now to
 that of God in your Consciences, which cannot bear false witness
 to ye, do I speak, let all that try you, and examine you whether
 ye do not exceed the Scribes and Pharisees, who crucified Christ
 him, who had writings of him, that he should come, yet when he
 came, they did not know that it was he, and so they crucified him
 under the name of a Blasphemer and Prince of Devils. But ye
 profess that he is come, and profess that that was he
 which they crucified, and ye profess that he is risen again, and
 ye persecute and deny his light and testimony, where it is risen
 and made manifest. Now see whether ye be not blinde indeed,
 whom

when as ye go about to oppose, deny, and persecute that which your selves professe.

Now see what a God this is ye serve, who keeps ye to blinde in your profession; that ye persecute those who possesse that which ye your selves professe. Ye exceed all that ever went before you, that ever was read of, and yet ye are so blind, as ye do not see your selves. For those whom ye persecute and oppose, ye have nothing against them, but that they wrenesse and professe, that which ye blinde hypocrites possesse; but know nothing of. So ye make clean the outside with an outward profession, and a form, and an image, and a likeness, but your inside is sin, uncleannesse, filthynesse, envy, wrath, malice, strife and persecution; this is of the Devils Kingdome of sin, and this is the inheritance and possession which ye possesse. Though ye professe a God and a Christ from Records without you, yet your possession and inheritance is the Devils Kingdome of sin. Let that of God in your consciences, which is pure, now examine and try you, and searce you, and see if ye be not found in sin and uncleannesse, and denies being free from sin and perfection and purity; and plead for sin and the Devils Kingdome, and yet professe God and Christ. Oh that ever ye should be so abominably blinde and foolish! Do ye look upon the pure and holy God, who cannot behold iniquity, with whom dwells no unclean thing, to be like your selves?

And so likewise ye take the Epistles and writings of the Apostles to the Church of Christ, which is in God, and which is the house of God, the ground and pillar of all truth which is built upon the rock Christ Jesus. And ye take the words which were written to these who were born of the immortal seed, to which the promise of God is; and ye who live in your sin, and filthynesse, and uncleannesse, takes these words and professe them, and makes them your own, as though they were spoken to you when as ye never knew their condition nor the Apostles, which was their Minister, and begot them into the everlasting truth by the immortal ingrafted word of God.

And this ye who denies the light which the Apostles preached, who was a Minister of the Spirit and not of the Letter. And this ye profess to be yours, and here you build your nest in your forms, and here ye sit decked with the words of the Saints with your un-

and hear, and spirit, and persecuting the righteous seed, which
 were spoken to, opposing and denying the light which they
 gathered into.

But your day of lamentation and howling is coming upon you
 cannot escape; the righteous God hath found you out; the
 acceptable year of the Lord is proclaimed, and the day of ven-
 geance of our God is come; and the Prince of the world is come to
 be judged; and the day of the Son of man is come, in which he
 shall be lifted up; and where he is lifted up he draws all men after him.
 He shall be to the living God for ever. And your Covenant with
 death is disannulled, and your refuge of lyes and dissimula-
 tion will be swept away; the overflowing scourge is coming upon

Therefore as ye love your souls give over your dissembling
 within imaginations, and hypocrisie, and vain deceit, and see
 what ye have, and what ye know ye do enjoy in the light and in
 the power of the living God; for our Gospel stands
 in a word, but in life and power. And he is manifest, who is the
 Father of God unto salvation unto all that believe. And this Gos-
 pel is not hid, but to those that are lost.

Now if ye turn your minds to the light of Jesus Christ, which is
 the light of the glorious Gospel, ye will see that this Gospel hath
 been hid from you, and from your profession. But if ye wait in
 the light, then will ye come to know the power, and the power
 will raise the life. And he that walketh in the light shall not abide
 in darkness, but shall have the light of life. And so give over pro-
 fessing words which was spoken from the light and life and power,
 and ye your selves without light, without life, without power in a

Nay, this will not serve, this is an abomination unto the living
 God; and all this will be burn and consume with the spirit of his
 wrath; and with the brightnesse of his coming. Now see what
 shall answer to the fire; for nothing will stand in his
 presence, who is a consuming fire, but that which will abide the
 fire. And this ye shall eternally witnesse to be truth.

And so in this I have cleared my conscience, and laid before you
 my house and building which is without foundation. And if ye
 turn your minds to the light, it will let you see you have no bottom
 foundation that can stand. Oh that ever ye should be so igno-
 rant,

rant, sottish, and blinde in this the day of the free grace of the everlasting God, which hath appeared unto all men; which is founded forth in your ears, and yet ye will not come to search and examine where your foundation, and root, and bottom is. If ye will but turn your minds to the light, ye will see that you have nothing at all, but that which is none of your own, which will stand ye in no stead; which was written and spoke to others. Oh that ever ye should be so blinde, as to look upon this to be your in this glorious day of light, when it is so clearly manifested, and the Gospel freely preached to every Creature: and that ye should be so carelesse of your own souls, as not to come to a search. Oh what will ye do in the end, when the just and righteous God calleth ye to an account; who hath sent forth his Ministers and messengers to preach the glad tydings of the Gospel to the poor, liberty to the captives, and yet ye as deaf adders will not hear: yea, the Lord God seeth you, and knoweth your Rebellious stiff-necked, and uncircumcised heart and ears; and he will reward you according to your works. And then your profession in words, where you have neither bottom nor foundation, will not serve: for the sword of the Lord is drawn, which cuts down all fruitlesse trees and groundlesse professions; and your forms and covers to be ripped off, and ye will be found naked, miserable, and blinde.

Therefore now ye have time prize it, and harden not your hearts while it is called to day, but repent and turn to the Lord, who waits to be gracious, who will not give his honour to another, but will be inquired of. Turn to the light which cometh from the father of light, which draws your minds towards God; and let this be your teacher, and leader, and guider.

And here ye will come to see your blinde guides which Christ Jesus cries woe against, who hath so long devoured the flock and scattered them: who draws them from that by which the Lord reacheth his people, which is the light. The witnesse of God, which witnesseth for God against all sin and uncleannesse. And this they draw people from, to look out at them, who are the deceivers and betrayers of your souls. Therefore as you love your souls, turn from them, and lay your foundation in the light, for this is the door which every one who enters, goes in at, and who so ever climbs

climbs up another way is a thief and a robber, and this ye shall eternally witnesse. And so to the light turn and there wait, and there will ye see the betrayers of your souls: And if ye do not turn to this light, this light shall be your condemnation for ever; and shall lead you out one day; and this ye shall eternally witnesse, whether ye will hear or forbear.

None owne the truth as it is in Jesus, but who owns the light which he hath lighted them withall; who lighteth every man that cometh into the world. Nor none owns the truth, but who owns the light that they are lighted withal, which comes from Christ who is the light and life, who is the way to the father of life. Nor none owne the way to the father, who lighteth every man that cometh into the world, but such as owne the light which comes from him. And none cometh to the Father but by the Son; and none cometh to the Son, but who owneth the light which from the Son doth come, who lighteth every man that cometh into the world. None heareth the Prophet Christ Jesus, him by whom the world was made; who lighteth every man that cometh into the world, none heareth him, but who heareth that, and owneth that which the Prophet hath enlightened withal; who saith learn of me. None learneth but such as are turned to the light, which from him doth come. None receiveth the word in the heart, but such as receiveth the light which they be lighted withal, who cometh from him who lighteth every man that cometh into the world, Christ Jesus who is called the word of God. - He that receiveth the light, shall receive the word; and he that heareth not the Prophet, he heareth not the light, he is lighted withal, that cometh from the Prophet, whose name is called the Word. He that heareth not this Prophet shall be cut off from among the people; he heareth not the light he is enlightened withal: If he make a profession of all the Saints words declared from the light, yet he is cut off from among the people, and with the light condemned.

A tryal of the false Prophets.

I Am the light of the world, and doth lighten every man that cometh into the world saith Christ Jesus, John 1. 9. And the Prophet Isaiah, who prophesied of Christ Jesus, saith, I the Lord who hath called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles, Isaiah 42. 6.

Now all people see where you are, and try your teachers what they lead you into, which draws you from the light which Christ Jesus hath enlightred you withall; who saith he that walks in the light shall have the light of life. And John saith, That in him was life, and the life was the light of men, John 1. 4. Now try your teachers which draws you from the light by the Scripture, which they take to speak unto you, and as they say is their rule. Let it likewise be your rule to try them by.

And search the Scriptures, and examine them honestly, and see whether ye be not deceived by them which draws you from the light, which is and ever was the Saints teacher, and ever shall be. And John saith that he was not light, but he was sent to bear witness of the light, which is the true light which lightens every man that cometh into the world.

Now all people try and see your teachers, whether all your Priests of England be not witnesses contrary to John: He bears witness to the light that lightens every man that cometh into the world, and they bear witness against the light, and say he doth not enlighten every one that cometh into the world: And tells people they must look after them for means and ordinances, and so blind poor people, and keeps them in ignorance and darknesse. But all people as ye love your own souls search into the Scriptures, and try them by the Scriptures which ye call the Word, and your rule to walk by, and you shall finde them the deceivers and the Antichrists and false Prophets, which they tell you so much of, that should come in the latter dayes. John saith, Many false Prophets are

are gone into the world. Now try your teachers by this, and see whether they be not in the world, not separated from the world, but draws from the light, which separates from the world, and leads out of the world, but they witnesse against the light, and leads for sin, and for the Kingdome of Antichrist, which is of the world. And John saith, this is the condemnation, that light is come into the world, and men love darknesse rather then light, because their deeds are evil; for every one that doth evil hateth the light, neither bringeth he his deeds to the light lest they should be reproved; but he that doth truth cometh to the light, that his deeds may be made manifest whether they be wrought in God. Now all your people, see whether these be not the false Prophets which are entred into the world, which draws from the light, which is the worlds condemnation? And whether these be not the deceivers and Antichrists which John speaks of, which are entred into the world? which doth not confesse Jesus Christ to be come in the flesh, but doth deny the light, and doth persecute and call them deceivers and false Prophets, which do witnesse him come in the flesh, and walks in the light which he hath enlightened them withall. These they flock, and prison, and cause to be beat in their Synagogues, as all did that went before them, which ever persecuted the righteous seed, who denies the light. The same John which saith, false Prophets and Antichrists and deceivers are gone into the world; saith, These things have I written unto you concerning them that seduce you; but the anointing which ye have received of him abideth in you; and yee need not that any man teach you, for as the same anointing teacheth you of all things, and is truth and is no lye; and even as it hath taught you ye shall abide in him, John 2. 26, 27. Now all people, see who be the false Prophets, whether John, and they who witnesse the anointing, or your teachers which draws from the anointing. Christ Jesus saith, I am come a light into the world, that whosoever believeth in me should not abide in darkness. This same Christ saith in Mat. 7. Beware of false Prophets which comes to you in sheeps clothing; but inwardly they are ravening wolves; by their fruits ye shall know them. Now try your teachers by this Scripture, and see whether they have not been cloathed all this while with the sheeps cloathing, the Saints cloathing, the words and a profession of Christ. But

now when the sheep comes who knows his voice and will not follow strangers, such as they. Now see if they do not appear outwardly to be ravening wolves; what they were before inwardly their fruits do make them manifest: therefore let that Scripture try them. The same Christ Jesus saith unto the disciples, who came unto him privately on the Mount of Olives, Mat. 24. And Jesus answered and said unto them, Take heed that no man deceive you, for many shall come in my name, saying I am Christ, and shall deceive many. Now try your teachers, and see if they have any thing but a name, and a profession of Christ, who draws from the light, when as Christ Jesus saith, I am the light. And Christ saith, then shall they deliver you up and kill you, and ye shall be hated of all Nations for my names sake. Now see whether these Priests of yours be hated and killed, which drawes from the light, or those who witnesse Christ Jesus who is the light, which saith many false Prophets shall arise, which shall deceive many. And try if they be not them, who saith, loe here is Christ, and loe there; but Christs command is, believe them not, for there shall arise false Christs and false Prophets, and shall shew great signs and wonders, in so much, that if it were possible, they would deceive the very Elect. But the Elect, who dwells in the light which comes from Christ Jesus, they cannot deceive, in it they are seen, and known, and tryed, and made manifest to be deceivers, to be the false Prophets and Antichrists, and with the light which comes from Jesus they are condemned with the world, and turned from withall the children of light. Therefore poor people, who are out of the light, you they do deceive. But those whose minds are turned to the light and abides in the light they cannot deceive. And Christ Jesus saith, woe unto you when all men speak well of you, for so did their fathers of the false Prophets, Luke 6. 26. Now try them by Scripture, and see whether this woe be not upon them, and whether they be not of the false Prophet. And Peter saith 2 Pet. 2. But there were false Prophets among the people. Now try them by that Chapter, and see whether these be not the false Prophets which denies the light which comes from Christ Jesus, their Lord that bought them, and through covetousness shall they with feigned words make merchandize of you. Let that in your consciences now try and search them by the Scripture. The same Apostle

the foregoing Chapter saith, ye have also a more sure word of
 prophecy, whereunto ye do well that ye take heed, as unto a light
 that shineth in a dark place, until the day dawn, and the day-star
 arise in your hearts, knowing this first, that no prophesie of the
 Scripture is of any private interpretation, for the prophesie came
 out in the old time by the will of man, but holy men of God spoke
 as they were moved by the holy Ghost. Now see whether Peter,
 and those that draw to the light be the false Prophets, or them
 that denies the light and hates it. Read the 2 Tim. and the 3. Chap.
 Try them by that Scripture, and see if they be not found them
 that the Apostle speaks of there, having a form of godlinesse, but
 denying the power, and he saith, from such turn away. And see
 if they be not of this sort which creeps into houses and calls them
 Churches, when as the Apostle saith the Church is in God, and
 leads captive silly women laden with divers lusts, ever learning,
 and never able to come to the knowledge of the truth. Now see
 and try your teachers by these Scriptures, and see what ye have
 learned of them all your dayes, that ye have followed them, what
 you can witnesse of God or of Christ made manifest in you: nay,
 that in your consciences will confesse that ye do not know this
 outward Scripture, which makes them manifest to be the false Pro-
 phets and deceivers, who draws from the light which gave forth
 the Scriptures. Even in the knowledge of the outward letter you
 are blinded by them. Read the 2 Pet. 3. 3. see if you and they be
 not found those scoffers walking after your own lusts, saying,
 where is the promise of his coming, and read Jude, and try them,
 and see if they be not found there under the woe that he speaks of,
 whether they run not greedily after gifts and rewards, and so per-
 ish in the gain-saying of Corah. And let that in your consciences
 which is of God, which respects no mans person, read and
 examine those Scriptures, and try them, and see whether they be
 drawn from the light, and so draws others from the light,
 which is and ever was the Saints teacher, and ever shall be; from
 which all the holy men of God ever spoke, as they were moved
 by the holy Ghost, and from which light all the Scriptures were
 given forth, which these deceivers takes into their mouths, and
 draws people from the light that gave forth the Scriptures, and so
 they save their souls. Therefore all people, to the light in your
 con-

consciences which Christ Iesus hath enlightened you withall; turn within, keep to it, and go not forth, nor look not outward; and it will let you see the deceivers and betrayers of your souls. And if you be faithfull and obedient to it, it will let you see your Saviour. False Prophets is in the world, and Antichrist is in the world, and the deceivers is of the world, and those that do not confesse Christ come in the flesh, is of the world. But those that dwells in the light, which Christ Iesus hath enlightened them withall; this leads out of the world, out of the worlds wayes, fashions, and customs, and this makes a separation from the world; and this leads up to God. And this light is the condemnation of the world, and the condemnation of all the false Prophets and deceivers and Antichrists which are in the world. And who is faithfull and obedient to the light witnesseth Christ made manifest, and come in the flesh, and these are no Antichrists. And these are they that goes forth to bear witness against the false Prophets and Antichrists which are in the world. And these are they that are stocke and beat, and imprisoned and persecuted by those which is of the first nature, which is Cains, who slew his brother, and this is of the world. And by this generation all that will live godly in Christ Iesus must suffer persecution; and it is our joy and rejoycing not only to believe on him but also to suffer for his sake.

All poor people who are in the dark world, blinde, led with the blinde guides; beware and look where you are, lest both you and they fall into the ditch. And try your leaders by the Scripture, who are pleading for sin and transgression, and telling you that you shall not be free from sin, nor perfect while ye are upon earth. Now is that fulfilling which the Apostle Paul spoke of, 2 Tim. 3. And the perillous times are come, and woe unto you if ye do not hearken unto the warning of the Lord God, who calls unto you for repentance. And to return to the light of Christ Iesus in your consciences. And to turn from that sort which the Apostle speaks of, having a form of godlinesse but denying the power, of this sort is your teachers, which are to be turned away from, which creeps into houses, and leads silly women captive, and so keeps you ever learning, and tells you none can be perfect while they are here upon earth. And so they plead for sin and against Christ Iesus and the Apostles and Prophets, and all the holy men

God. For Christ saith, be ye perfect as your heavenly father is perfect, Mat. 5. 18. And again, Christ saith unto the young man which asked him what he lacked yet, if thou wilt be perfect, sell all that thou hast, and give to the poor. And again, the Apostle said, he preached wisdom among them that are perfect. And when he parted with the Brethren he bid them be perfect, be of good comfort, be of one minde, 1 Cor. 2. 6. & 2 Cor. 10. 11. And your teachers tells you that you must never be perfect, but that you must sin so long as you are upon the earth; and so they are Ministers of Antichrist and upholders of sin, and the Devils Kingdom. Try them by the Scripture, and you shall finde them contrary to the doctrine of Christ and of the Apostles, and not to have received the gifts which he gave to the Prophets, Apostles and Evangelists, for the perfecting of the Saints, as ye may read Eph. 4. 11, 12, 13. And the same Apostle went about warning every man in all wisdom, that he might present every man perfect in Christ Iesus. Now see your leaders and teachers if they have not another spirit then Christ and the Apostles had; who makes it their trade to plead for sin and against perfection, which all that ever were sent of God preached and prayed for, as the Apostle did night and day, praying exceedingly that he might see their face, and might perfect that which was wanting in their faith, 1 Thess. 3. 10. And the Apostle Peter prayed that they might be perfect when they had suffered a while. And the Apostle said, who was a minister of Christ, that the Scripture was given forth by inspiration of God, that the man of God might be perfect: and here your teachers are found to be deniers of the Scriptures, and not so much as Ministers of the Letter; who pleads against it, & the end it was given forth for: and so are found to be Ministers of Antichrist, and out of the practice of all that ever taught for God. Noah was a Preacher of righteousness, and he was a perfect man. Abraham was a friend of God, and God said unto him walk before me, and be thou perfect; and Lot was a just man, and the Lord delivered him. And Job was a perfect and just man: And David saith, mark the perfect man, and behold the upright, for the end of that man is peace, Psal. 17. 37. And Solomon saith, that the upright shall dwell in the Land, and the perfect shall remain in it, Prov. 2. 21. And again he saith, That the righteousness of the perfect shall direct his way, Prov.

11. 5. Now all people search the Scripture, and try these deceivers and betrayers of your souls; and let them be witnesses against themselves that they teach, nor you receive nothing of God from them; for whatsoever is of God in the least measure is perfect. The first principle that comes from God is perfect; every perfect gift is from above, Jam. 1. 17. And the Apostle said, as many as be perfect be thus minded: and the Apostle saith again, we are glad when we are weak, and ye are strong; and this also we wish, even your perfection, Phil. 3. 15. And again he saith, Let us go on unto perfection. Now see your blinde guides, whether they be not the Ministers of the mysterie of iniquity, and under the dark power, who pleads for sin, and against perfection; which all that were sent of God preached for, and prayed for, and laboured for the perfecting of the Saints, and the perfecting holiness in the fear of the Lord, 2 Cor. 7. 1. Eph. 12.

An Answer to the Ranters Principles.

THe Word of the Lord to you Ranters every where, where this may come, who are of the Generation whose hearts are turned away from the Lord God, and serves the gods of the Nations: your root beareth gall and wormwood, and ye are under the curse, and your blessings are curst, though you may blesse your lives in your hearts; saying, I shall have peace though I walk in the imaginations of my heart, and adde drunkenness to thirst: but the Lord will not spare you when his anger kindles, and his rousie shall smoke; then all the curses that are written in the book shall lye upon you, and your name shall be blotted out from under heaven, Deut. 29. 19, 20.

RANTERS. And whereas you say, God is darkness as well as light, and that there is but one power, &c.

Ans. That is Blasphemy, and thy message is for the Prince of darkness, and thou art in the Land of darkness, and the shadow of death, where thy light is darkness, where thou art driven from the light into darkness, under the curse, separated from God, under the power of the Prince of the Air, which rules in the children of disobedience, and there thou shalt have thy portion. And he who is the messenger of the living God, who declares that which was from the beginning; which he had heard, which he had seen, and handled the word of life, which bears witness unto the living God; this is the message that he declares; that God is light, and in him is no darkness at all, 1 John 1. And thou that saith this, knowest not him who is the Covenant of light, who is given a light to enlighten the Gentiles; but art one that doth evil, and hates the light, neither cometh to the light, lest thy deeds should be reformed, and therefore thou art for condemnation with the light. And the Apostle saith, what Communion hath light with darkness, 1 Cor. 6. 14. and thou saith God is darkness as well as light; and thou saith there is but one power, but thou shalt find another power then that which thou acts under, and for, and in, which shalt

overturn and confound thee and thy power, and turn thee into the bottomlesse pit, which art the beast which hath seven heads and ten horns, and upon thy head is the names of Blasphemy, and thou worshippst the Dragon, and gives thy power unto the Beast, and thou speakest great things, and blasphemies, but thy power is limited, Rev. 13. from the 1. verse to the 7. and thou brings two Scriptures, Col. 3. 11. and Eph. 1. 11. which neither of them belongs to thee, nor none of thy generation, who art an enemy of God, and all righteousnesse.

R A N. And whereas thou sayest, nothing is contrary to the one power, which is God; nothing works against him, nothing opposes him, nothing is contrary to his will; whatever is done, it is his will.

Answ. That is likewise false and blasphemy; thou and thy power is contrary, and acts contrary to the power of God, and therefore doth thou and thy power give life unto the Image of the beast, that the Image of the beast should speak, that the Image of the Beast should speak, and doth speak in thee. And thou worships the Dragon, which gives power unto the beast, Rev. 13. 15. and thou exerciseth the power of the first beast, whose deadly wound was healed; and this thy power is contrary to the power of God, and the power of the living God shall binde and chain thee, and the Dragon whom thou worships, and shall cast thee into the pit. And thou nor none in thy nature, nor of thy spirit nor power, doth the will of God: for he that doth the will of God enters into the Kingdome, which thou nor none of thy generation ever shall. For he that doth the will of God, is he whom God hath sent, of whom it is written in the volume of the book; loe I come to do thy will oh God: and it is his meat and drink to do the will of him that sent him. Which thou knows nothing of, but art an enemy to him, and all who are of him; and acts in thy filthy will, which is of the flesh, lust, and uncleannesse, wallowing in thy filthinesse. But thou art shut out from God, and all who are of him, for by the will of God, we are sanctified through the offering of the body of Jesus Christ once for all, which thou art an enemy to, and art shut from for ever.

And whereas thou sayest, Man in his Carnall apprehensions of God, calls one thing good, and another thing evil. But in
him.

all things are good, for all things are of him.

Answ. Thou dark blinde sot, Thou art in thy carnal apprehension, and so neither knows the good nor the evil, but art under the one, and art him which calls evil good, and good evil, and put darknesse for light, and light for darknesse, that puts bitter for sweet, and sweet for bitter, Isa. 5:20. And thou enemy of the living God, knows not what is in him, neither art thou of him, but art in thy sin, and filthinesse, separated from him, and all who are of him. And thou brings a Scripture in the 2 Cor. 5. 18. which is nothing to thee, who art in thy filthinesse and uncleannesse, for who the Apostle spoke to there, it was the New-creature, where the old things were past away, and all things were become new. And thou art in thy old sins, and old filthinesse yet, and Christ Jesus, who is the reconciliation of all things that are of God, is thy condemnation, and shall be thy destruction for ever.

RANT. And whereas thou sayest, While man calls one thing good, and another thing evil, he sees not with the eye of God, who sees all things very good.

Answ. Thou art blinde from thy birth, and doth not see with the eye of God, and therefore doth not know the good nor the evil. And who sees with the eye of God, sees thee to be evil, and that seed which causeth the evil, and brought the curse upon the earth for thy sake, and the creature under the bondage of corruption, who goes upon thy belly, and dust dost thou eat, and the eye of God turns thee the wicked into hell, & all that forget God, which is thy place of torment which thou shalt find, and to thee nothing is good.

And whereas thou sayest, all things are reconciled to the one power which is God, earth and heaven, light and darknesse, good and evil.

Answ. Thou who art for torments and flames would be reconciled to God, but thou shalt finde the wrath of the Lamb, who is come to torment thee before thy time, Mat. 8. 29. & weeping and wailing thou shalt finde Mark. 5. 7. Lu. 8. 28. And no reconciliation to God there is for thee, who art drunk with the wine of the wrath of her fornication, and worshippeth the beast and his Image, and receiveth his mark in thy fore-head. Therefore shall thou drink of the wine of the wrath of God, which is poured out without mixture into the

cup of his indignation, and shall be tormented with fire and brimstone, in the presence of his holy Angels, and in the presence of the Lamb, Rev. 14. 8, 9, 10. And this thou shalt eternally witness, who would have light and darkness reconciled together. And thou brings a Scripture in the 2 Cor. 5. 19. To wit, that God is in Christ reconciling the world unto himself. But to Christ Jesus, by which all things are reconciled, thou art an enemy of him, and of his truth, and of all righteousness. For if light and darkness had been one as thou saith, Christ needed not have come to reconcile the world to himself, so thou hast brought this Scripture to thy own destruction to make thy blasphemy more manifest.

R A N T. And whereas thou sayest, that which is evil to one, is good to another, one mans light is anothers darknesse; one man accounts it sin to observe a day, and another accounts it sin not to observe a day, and the third is free to both, either to observe, or not to observe, for he is brought into the Liberty of the Sons of God, and is free to all things.

Answ. That which is good to thee is evill to all who are of God and abominable art thou, and that which thou lives in, to God, and all who are obedient to his will. And the light that is in thee is darknesse, and so how great is that darknesse: and thou art in bondage and slavery of sin, and thy filthy lusts and uncleannesse, & servant to them, and so thou art not so much as observing a day, or not a day unto the Lord. But art the servant of sin and uncleannesse, speaking great swelling words of vanity, and allure through the lusts of the flesh through much wantonnesse; those who were clean escaped from you, who lives in error, and so while ye are promising your selves liberty, you your selves are the servants of corruption, 2 Pet. 2. 18, 19. For of whom a man is overcome, of the same he is brought into bondage. And the liberty of the Sons of God, thou nor none of thy spirit shall never know. And thou who hast liberties to all things, art shut out from the liberty of the Sons of God, which is purchased by the Son of God, who bindes and chains thee and thy liberty.

R A N T. And whereas thou sayest, Man in his Carnall apprehensions of the one power, which is God, calls one thing clean, and another thing unclean; but in the sight of God, all things are good and clean. But to man that esteem and apprehends a thing to be evil,

and, to him it is evil; but in the sight of God, all things, and all ways are clean and good.

Ans. Thou who art carnal, and in thy apprehensions, knows not the power which is of God, nor favours the things which be of God, and that which puts the difference betwixt the clean and the unclean, and makes the separation betwixt the precious and the vile, to this thou art an enemy; but this hath found thee out, and hath separated thee, and all of thy spirit from God, and all who are of him; on the left hand amongst the Goats thou art, and all of thy nature, and of thy spirit is for the fire and destruction; and the sword of the Lord shall cut thee down root and branch, who art the cursed tree, that cannot bring forth good fruit, and in the sight of God thou art filthy, polluted, and unclean, who to thee is a consuming fire, and thou art before him as stubble. Thou brings a Scripture in the 14. Rom. 14. where the Apostle saith, There is nothing unclean of it self; but to thee who art art unclean, filthy and polluted there is nothing clean; but all is defiled by thee, who dwells in the lust of uncleanness.

RANT. And whereas thou sayest, Whatsoever hath been done in darknesse may be done in the light; as swearing, lying, drunkennesse, cheating, which being done in the light, are done in faith, and what is of faith is not sin.

Ans. Here thou hast made it manifest, that thy light is darknesse, that thy faith is vain, who art yet in thy sins; and that thy God is the god of the world, and that the Devil, who is the father of lyes, and of oaths, and drunkennesse, and of all sin, is thy God. And so as I said to thee before, thou and thy god is to be bound and chained by the Angel, who hath the key of the bottomlesse pit, and art to be cast into the lake of fire and brimstone, where the Beast and the false Prophet are and shall be tormented day and night for ever, Rev. 20. 10.

R. And whereas thou sayest, One power act all things, which appear sometime in darknesse and sometimes in light, sometimes in glory, sometimes in shame as to the Creature, yet in God light and darknesse, glory and shame is one. I the Lord do all these things; so one power.

Ans. That power that acts thee is limited, and bound, and chained and comprehended, and thy compasse is known and seen, with

with that which was before thee and thy power was, which seeth thee up in thy torment for evermore. And thy glory is thy shame, and thy God is thy belly, who mindes earthly things. And thy power acts in the darknesse, and with the light which never changeth, which comes from Jesus, who is the light of the world, thou art condemned into the pit of darknesse, and from God, who is the father of light, thou art shut for ever eternally, who doth all things by his power.

R. And whereas thou sayest, All things that be are brought out by one wisdom; which inventions all that are found out by one wisdom are found out. And no invention opposeth this wisdom, every invention being found out by this wisdom.

Ans. Here thou serpent is spewing forth thy poyson and blasphemy indeed, which would lay the deceit and subtilty of the serpent, which lodgeth in thy bosom, upon God. But the Lord God listeth up his hand against thee, to overthrow thy seed, who hast joyned thy self to Baal-Peor, and provoked the Lord to anger with thy inventions, and the plagues shall break in upon thee, for the Lord will take vengeance upon thy inventions, who art defiled with thy own works, and goes a whoring after thy own invention, Psal. 99. 8. & 106. Psal. 28. 39. And the righteous God will be avenged on thee for thy blasphemy, and thou brings a Scripture in Prov. 8. 12. where Solomon saith, I Wisdom dwells with prudence, and finds out knowledge of witty Inventions. Oh thou blasphemous Beast, this is a mysterie to thee which lives in thy lusts and uncleannesse. He saith in the next verse, the fear of the Lord is to hate evil, pride and arrogancy, and the evil way, and the forward mouth do I hate. Dost thou so, who art pleading for all manner of vilenesse and filthinesse? Oh thou abominable wretch, who lives in that which Solomon hated.

R. And thou sayest, Men in their dark knowledge of the one power in his several workings, say one number worships one God, the god of the world; another company a God which is not of the world, when as God is but one, working according to the good pleasure of his will,

Ans. Thou who art in thy dark knowledge, under the Prince of the power of darknesse, doth not know, nor never shall know the eternall power of the living God, but to thy destruction; for
he

he is come and made manifest, which reproves the world of sin, and of righteousness, and of judgment, John 16.8. and now is the time that thou and thy God is judged, and thy number, as thou calls them, who art of the number of the Beast, Rev. 13.18. And the one God, which was before thee and thy god was, thou knows not, which shall be God when thou art in the lake.

R. And whereas thou sayest, God loves, and takes pleasure in all things in darknesse as well as in the light, for darknesse and light is both alike to him,

Ans. That is false and Blasphemy, for in thee, who art darknesse, God doth not take pleasure; neither love; for God hath no pleasure in wickednesse; neither shall evil dwell with him. The foolish shall not stand in his sight; he hates all the workers of iniquity, and will destroy all them that speaks lyes. The Lord doth abhor the bloody and deceitfull man; God hath no pleasure in fools, Psal. 5. 5, 6. Who is there among you that would shut the doors for nought? neither do ye kindle fire on mine Altar for nought; I have no pleasure in you saith the Lord of Hosts; neither will I accept an offering at your hands, Mal. 1.10. And thou brings a Scripture in the 139. Psal. 12. which Scripture thou shalt witnesse upon thee fulfilled; for thy darknesse shall not hide thee nor cover thee; for the Almighty shall finde thee out: and the wrath of the Lamb. Thou who doth live in pleasures on the earth, and art wanton, and nourisheth thy heart, as in a day of slaughter, and hast condemned and killed the Just, Jam. 5.5. And thou shalt receive the reward of unrighteousness as they that count it pleasure to riot in the day time, 2 Pet. 2.13. who art a lover of pleasures more then a lover of God, and art serving divers lusts and pleasures, 2 Tim. 3.4. & Tit. 3.3.

R. And whereas thou sayest, one power doth all things, evill and good, being so to the low apprehension of man, but all alike in God.

Ans. That is false and blasphemy, that power that acts thee both evil, and cannot be good, Mark 1.18. And thou art the evil and not the good, who calls the evil good and the good evil; and thou art he that hateth the good and loves the evil, Rom. 3.12. & Micha 3.2. And thy resurrection shall be for damnation, John 5.

29. And thou brings a Scripture Amos 3. 6. which is fulfilling; the Lion is roaring, and the prey is taking, and the bird is fallen into the snare, and the trumpet is blowing in the City and thou art afraid; and the evil that shall be done unto thee, the Lord doth it.

R. And whereas thou sayest, Darknesse may be made light, as the one power makes himself known, who is light, and all whose deeds are light, though darkness to the Creatures present apprehension.

Answ. Thou who art darkness it self, and so an enemy to the light and a hater of the light, thou shalt never see light. And to thee the eternall power of the living God is made known for thy destruction. For where Christ is made manifest, he is made manifest to destroy the works of the devil, and thou art vain in thy imaginations, and thy foolish heart is darkened.

R. And thou brings a Scripture, Isaiah 42. 16. where it is said, I will bring the blinde by a way they know not; I will lead them by pathes that they have not known, I will make darkness light before them, and crooked wayes straight.

Anf. Here let the Scripture confound thee, who art yet blind and unled into the way; and the pathes that thou art in leads to destruction; and the way of peace thou knows not: But art in the crooked wayes of filthinesse and uncleanness, and art not yet come to be ashamed of thy graven Images, and molten Images which thou calls thy Gods.

R. And whereas thou sayes, What doth holiness save, or ungodlines destroy as you apprehend them to be.

Answ. Holiness saveth that which thou the ungodly destroyes; and the Lord God who is a jealous God, his anger is kindled against thee, and will destroy thee from the face of the Earth. For he that defiles the Temple of God, him will God destroy, and miserably will he destroy the wicked men, Mat. 21. 41. And thou that makes the members of Christ the members of an harlot, and saith meat is for the belly, and the belly for meat; but God shall destroy both it and thee; and the body is not for fornication but for the Lord, 1 Cor. 6. 13, 15. And now we know what hath with-holden that he might be revealed in his time; and the mystery of iniquity doth already

work in thee, only he who letteth will let, until he be
taken out of the way, and then shall that wicked be revealed
when the Lord shall consume with the spirit of his mouth, and
shall destroy with the brightness of his coming, that they might
all be damned who believe not the truth, but had pleasure in un-
righteousness. 2. Thell from the 3. to the 13. And here is thy
portion, and this thou shalt finde fulfilled and witnessed to thy
damnation. For thou Son of perdition, and man of sin is re-
vealed.

R. And thou brings a Scripture in the 12. Eccl. 7. where it
saith, dust goeth to the earth, and the Spirit to God that
gives it.

Ans. But he that spoke this lived not in filthiness and un-
cleanliness; for he saith that which thou lives in is vanity, which
the filthy beast would set up, which was pulled down in him.
Neither doth thou know those conditions he spoke before he
spoke these words. But to thee they are a myserie, and thy spi-
rit doth not return to God: for to the place of torment at-
tached the devils and damned in hell doth thy spirit return,
where is weeping, wailing and gnashing of teeth.

R. And whereas thou sayest, That which befalls the sons of
men, befalls beasts, they have all one breath, all go to one place,
like the one dyeth, so dyeth the other, all are of the dust, and turn
to the dust, and what preeminence hath a man above a
beast?

Ans. Thou art as the beast that perisheth, who art in the
place of Judgement where wickedness is; and the place of thy
righteousness, where iniquity is, which is all in the wickedness
and transgression. And now is the time that God is judging
the world, and thou art made manifest to be the beast and the false
prophet which is to be turned into the Lake. And this befalls
the sons of men who are in the beastly nature thou lives in,
and all who are in that nature, that worships the beast, and
goes all into one place of torment, as thou shalt finde. But
the which is prepared for the lake shall not return to the dust,
though thou would have it so: and thou beast, and thy spirit
which is of the beast, that goes downward to the earth. Thou

knows not the spirit of a man that goes upward. For thou art he whom the decree of the most high is gone forth against, and thy portion is with the beasts of the field, and thou art driven from the Sons of men. And thy heart is made fat like the beasts, and thy dwelling is with the wilde Asses, the 5. Dan. 21.

R. And whereas thou sayest, Man in his carnall apprehensions of God accounts one thing lawful, and another thing unlawful calls one way godly and another way ungodly. When as there is no such thing, for he that is in the liberty of the Sons of God, to him all things are lawful as they were to Paul.

Ans. Thou who art in thy carnall apprehensions of God, is in the world without God, and thou art alive without the Law, not come to know the Law yet, but art dead in sins and trespasses. And thou that lives in pleasure art dead while thou lives, and thou lives unto sin, and so art free from righteousness, & the Law which is holy, just and good, shall cut thee to pieces; and thou art not yet come to know the Law, nor what is lawfull, which every one passeth through before they come to know the liberty of the Sons of God: which Law cuts down all thy carnall apprehensions of God. Oh thou blasphemers, dost thou say that there is no such thing as lawfull and unlawful, godlinesse and ungodlinesse? would thou say wast the Scriptures, and make void the righteous Law of God which takes hold of the transgressor? and would thou trample upon the blood of the New-Covenant, and count it an unholy thing? Oh the day of vengeance is coming upon thee, and the Lord God is clothed with vengeance against thee, and all such as thou art.

And thou who sits at the Table of devils, art shut out from the liberty of the Sons of God, and knows not the condition that Paul had passed through. For when thou knows that, it will be death and destruction to thee. And this thou shalt eternally witnesse, before ever thou come to know the living God.

R. And whereas thy sayest, This is the liberty that the Sons of God are to stand fast in, and to thrust out that which would shew any evil in any thing whatsoever: seeing in God all things are

are lawfull, and for every thing under the Sun there is a time and a season.

Ans. Thou blasphemous beast that thrusts out all that would shew any evil in any thing, who art in thy fleshly liberty, and full of uncleanness, and all manner of filthiness; thou art shut out from the presence of God, and all that are of him, with that which shews sin and evil: and that shews and knows thee to be for destruction and condemnation in the lake that burns. And this limits thy liberty, and cuts it short. And the liberty of the Sons of God, thou nor none of thy spirit shall ever know, which is purchased by Jesus Christ, which thou art crucifier of, and an enemy to, and this was the liberty the Apostle exhorts to stand fast in, which bindes, and chains thee, and condemns thee; and who is in this liberty, sees thee the devils bond-slave; And what is in God thou knows not, neither knows thou what God is. And thou art under the Sun, the Moon and the Stars, lying wallowing in thy earthly lust and uncleanness, and the earth is cursed for thy sake, and the living God hath curst thee above all the beasts in the field.

R. And whereas thou sayes. One councill orders all, and one wisdom effects and determines all, and of one all learn knowledge and wisdom, and this councill nothing resists. This councill were they ordered by, who crucified the Son of God.

Ans. Thou art the Rebellious, stiff-necked and uncircumcised, who art not ordered by the Council of the Lord. And in that thou saith, one Council orders all; thou art a Liar, and the Lord witnesses against thee: wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a Prophet; and it came to pass as he talked with him, the King said unto him, art thou of the Kings Counsel, forbear; Then the Prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my Counsel, 2 Chron. 25. 15, 16. Here is the Kings

Council, and Gods Counsel. And Solomon saith, But ye have set at nought all my Council, and would have none of my reproof. I will also laugh at your calamity, and mock when your fear cometh, Prov. 1. 25. to 30. And thou art one of the wicked Counsellors that doth imagine evil against the Lord, and he will make an utter end of thee, and all of thy spirit. For though ye be folded together as thorns, & are drunken as drunkards, ye shall be devoured as stubble fully dry, there is one that cometh out of thee that imagines evil against the Lord, a wicked Counsellor, Nahum 1. 11. And thou hast made it manifest that thou art one of them that took Council together to put him to death. And thou who crucifies him, rejects his Council, Luke 7. 30. And thy wisdom is carnal, sensual and diuellish, James 3. 15. 1 Cor. 1. 19, and by the wisdom of God, thou and thy wisdom shall be destroyed.

R. And thou sayest, He that hath faith and liberty to do all things, to him nothing is unclean nor unlawful, to him every thing is pure.

Answ. Thou who hast liberty to do all things art unclean, filthy and polluted, and art without faith, and thy liberty is bondage; and from the living God thou art driven to under the curse and bondage of Corruption, and thou that art servant to sin, art free from Righteousness, Ro. 6. 20. And to thee who art in the lust of uncleanness, acted by the dark power, and to thee who art unclean and impure, nothing is pure, whose conscience is defiled; and thou brings a Scripture in 1 Tim. 1. 5. where it is said, To the pure all things are pure. Oh thou Blasphemer, what is this to thee, who art defiled and filthy? Doest not the Apostles words follow. But unto the unbelieving is nothing pure, but even their minds and consciences are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work being reprobate, and there thou art.

R. And whereas thou saith, The seed of the serpent is cursed,

and no blessing belongs to it, and the seed of God, God will save, God will save his own; what doth mans doing advantage him, or not doing disadvantage him?

Ans. Here thou serpent hast made thy self manifest to be the cursed seed indeed, who hath twined, and twisted about, tempting into sin and transgression all thy paper through, and ended for lust, filthinesse, and uncleanness, and liberty of the flesh, which lusteth against the spirit; and now at last thou hast uttered forth thy blasphemy and confusion, and laid thy self open to all. If thou wilt have two seeds, the seed of the serpent, and the seed of God. In this thou hast overturned and confounded all that ever thou hast spoken in thy paper before. So thou art judged out of thy own mouth, and all that thou hast pleaded for before, thou hast overturned by this.

Before thou said God was darkness as well as light, and both being alike to him, and all acted by one power, and good and evil one, and sin, and holinesse one, and all things that be are wrought by one wisdom. And said invention is found out by that wisdom. And whatsoever hath been done in darkness, may be done in the light; and that God loves and takes pleasure in all things.

And now thou sayest, the seed of the serpent is curst; these are thy own words: And here thou art found with lyes and confusion in thy mouth, and so thou serpent art curst. And all lying is of the devil, & he is the father of all these Blasphemies that thou hast uttered. And thy actings doth not advantage, for thou treasurest up wrath against the day of wrath, and the wrath of the Lord God will finde thee out, and the plagues of God thou shalt witness, for they are thy portion.

R. And whereas thou or some of thy spirit hath said that there was nothing betwixt you Ranters, and the quakers, only they did not see all things to be theirs, so were in bondage, but they would grow up to you.

Ans.

Ans^r. Them whom thou calls quakers doth utterly deny thee, and all of thy Principles, and all the Ranters is by us denyed; and your Practises we abhor. And in the eternal light which never changes do we see you and know you. And with that which was before the world was; do we try your spirits, and comprehend your bottom and foundation, and Race you out from the presence of the Lord, and all who are of him; And in the dread and power of the living God, do we Judge and try you and your God, which is the God of the world and the Prince of the Air which now is come to be judged; and do judge and condemn both him and you into the Lake which burns. And this is from the quakers which you say is not yet come to you, but is from you separated eternally.

M.F.

Errata.

Page the 1. l. the 23. for shew, r. flew, l. the 31. for learn, r. turn, p. 3. l. the 10. for it is time to come, r. his time is come, p. 11. l. 30. for let al that try you, r. let that try you, p. 12. l. 8. for profess, r. possels, l. 9. r. profess

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